immortal, fearless, is indeed Brahman. Fearless is Brahman
and he who knows this becomes verily the fearless Brahman '\—

The fifth Brahmana is a repetition of the fourth
Brahmana of chapter II.

In **Chapter** V there seems to be nothing of importance
although it contains fifteen Brahmanas.

In **Chapter VI** which consists of five Brahmanas, flu-
only noteworthy Brahmanas are the 1st and the 2nd. The
former contains the parable of the dispute between the senses
and life, contending for supremacy and the latter contains
the classical story of Swetaketu repairing to the court of the
king of Panchala and being non-plussed by that learned
Kshatria and finally receiving instruction from him along
with his father on the five fires and the two paths. These
have been already dealt with in *CJiandogya.*

CHAPTER III. THE AlTAREYA UPANISHAD.

The *Aitareya UpanisJiai is-* supposed to be the work of
Rishi Mahidas Aitareya whose mother was Itara. It consists
of three chapters of which the third alone is of gnostic value
as declaring the dependence of the whole material and moral
world on *Consciousness* or *Reason* which, with its innumerable
internal manifestations and modifications is identified with

the Self or the Supreme Being. The Rishi further declares
that the Self is the knowing principle in man, that it is a
subject and not a mere substance.

Chapter III.

lf 1. Who is the Self whom we worship? Which
among these things is that Self? It is verily that by which
one sees visible objects, by which one hears sound, by which
one smells smell, by which one knows a good and bad taste.
" 2. This, what is called the heart, this what is called
the sensorium, consciousness, activity, ideation, reason,
intellect, knowledge, power of grasping, attention, meditation,